1: Métraux E-4 (no date) 1946 SM3 Caingang SM3

POLITICAL ORGANIZATION

Chiefs wield little authority. They work in their fields and hunt like the rank and file of the group. Their position is conspicuous only when the community organizes a big feast, which is always given in the chief's name. Chiefs also are the leaders of any collective undertaking. They maintain their hold on their people by distributing gifts and looking after their well-being (Koenigswald, 1908 b, p. 47). A chief who is overbearing or miserly is abandoned by his followers. The son of a chief succeeds to his father if he is acceptable to the group (Horta Barbosa, 1913, p. 25). 622

LIFE CYCLE

Birth and childhood.—Formerly, a pregnant *Caingang* woman did not consort with her husband, and both observed food taboos. Women gave birth in the forest, sheltered from the supposedly malefi- cent moonbeams.[4] A few days after delivery the mother and child were fumigated, a rite accompanied by a drinking bout. 843 844 [852]

Nowadays, a *Caingang* woman bears her child wherever she happens to be, knowing how to take care of herself even if she is alone. Usually, she is delivered squatting while a midwife embraces her from behind, raising her now and then until travail is over. The navel cord is cut with a fingernail and tied with a caraguatá string.

Among the *Aweikoma*, the placenta and umbelical cord, wrapped in medicinal herbs, are placed in a basket and sunk in the stream. The mother winds a long cord around the ankles of the baby and removes it 15 days later during a feast given by the father to a group of relatives. The umbilical cord is disposed of by the mother's brother or his wife or by the mother's sister, who later become ceremonial parents. 846

In other *Caingang* groups, the mother pulls open the infant's eyelids immediately after birth "in order that he might see," breathes into his eyes and ears, and presses his temples and head from front to back. The father does not pay much attention to the baby until it is old enough to speak: Then he gives it 5 to 10 names. In the south, the names were bestowed without any rite after the above-mentioned ceremony. [553]

The *Caingang* show the greatest tenderness to their children, seldom punishing them or using harsh words. 854

According to Horta Barbosa (1913, p. 27), when a boy reaches the age of 7, his mother rubs his body with the leaves of a certain tree and pours water over his head to make him courageous and diligent. 852 553

[4] It is reported that they gave birth unassisted in a special cabin (Serrano, 1939, p. 26).

2: Henry E-5 (1932-1934) 1941
SM3 Caingang SM3
Aweikoma

765 This song has no meaning whatsoever. Said Vomblé: "This is our song
537 of fear. He is afraid of her [the *thûpáyu*]. He is singing for her husband's *kupléng* to be afraid and go away."

Ceremonies for the Kôklá [Ceremonial Father,] and Mbĩ [Ceremonial Mother][46]

The Placenta and Umbilical Cord

846 When the child is born the placenta and the piece of the umbilical cord that was attached to the child are wrapped in medicinal herbs, placed in a little basket, and sunk in a stream, and a sharpened stick is forced through the basket to keep it from floating away. This is called by the term *páyú*, which means to steal or to conceal. *páyú* is done most usually by a brother of the mother and his wife. Through the series of rites that begin with the *páyú* of his umbilical cord the child is bound to his father's affinal relatives.

The Baby's Meal of Cooked Food (Yôgndêyê)

852 Soon after the child is born its ankles are wrapped loosely with about twenty turns of cord, its *patthêyé*,[46] foot cords, and these are kept on for two weeks or so. Then the father decides to make a *yôgndêyé* for his child, and he goes out hunting, with perhaps a brother-in-law to help him, and hunts intensively for a number of days to get together enough meat for a big feast. When the meat has been collected the *mbẽ* and *kôklá* as well as all the close relatives of the child's parents who happen to be around, together with friends, are invited to a feast, and while their guests dine the parents look on without eating. Were they to eat, the father would never be able to shoot game again.

These ceremonies are almost always conducted in high spirits unless the hosts are stingy, and then everyone is rather gloomy and there are secret grumblings afterward. Everyone sits down wherever he wants to, the more distant relatives keeping discreetly in the background and joining but mildly in the conversation, the in-laws acting as if they "belonged," pushing the pots around and dishing out the food. When everyone has eaten as much as he can, or as much as there is, the men start to sing and the baby's mother hastens to remove the *patthêyé*, and when they are all unwound the party wanders off, carrying with it the remains of the feast. Depending on the quantity of meat, the party may last from a half hour to an hour.

[46] The explanation of all these ceremonies for the child is that if they were not performed the child would die, that it would not grow up, or that it would dry up and die.

[46] "The *patthêyé* are put on so they may be taken off at the *yôgndêyé*."

2: Henry E-5 (1932-1934) 1941
SM3 Caingang SM3
Aweikoma

his back, and begins to walk back and forth across the circle singing. Then he and the rest of the men stop and shout, "This is your [the infant's] making," followed by:

hili about twelve times; and then *lililihilihilihililihololo changa changai yetyetyethohoho.*[49]

Vomblé said that the cries were in imitation of the cry of Water's Talking, a water-dwelling supernatural monster. Since, however, the water monster has no part in the extremely scanty ideology of this ceremony, I regard this explanation as very dubious.

Following the baby's "making" they play the game of *kavign*, with soft bags[50] made of the inner bark of the embira tree and stuffed with tree hair. The bags are supposed to be thrown back and forth between the parents and the children's *kôklá* and *mbẽ*, but everyone joins in the fun of tossing the bags high in the air across the dance ground and catching them when they are thrown back. Meanwhile the people shout: "Come here! Catch my animal";[51] and *kavi kavi kavi* or *tẽ tẽ tẽ*[52] or *tektektek*.[53]

When the beer is gone the camp breaks up.

Although the Kaingáng do not say so, it is clear that the ceremonies of *pỳnỳ* and *waichẽdn* have the purpose of giving the child a ceremonial father and mother. The *kôklá* or the *mbẽ* are usually brothers or sisters of the mother. They perform the first formal act after the child is born by putting the umbilical cord, the symbol of its birth, in the water; and at last they "make the child" at the ceremony of baby-blackening. On this occasion they receive presents along with the other affinal relatives of the parents, but they are especially rewarded for their services in the lip-piercing.

[49] Instead of these syllables they might also shout the following: *chai* (about 12 times); *yo* (about 4 times); *chai yoyoyoyo o halalala halalala holo* (about 6 times); *tivi* (about 12 times), followed by *tivivi tivivivivi tet* (about 5 times); *ho* (about 4 times); *tivi* (about a dozen times); *tivivi tivivivi ho* (4 times).

[50] These are plaited especially for the occasion and then thrown away.

[51] "Probably the first ones to come up [in the very beginning of things] referred to these as owned animals [*mang*]. The long bags are men and the short ones women. They are called his wives."

[52] Vomblé said that this was the cry of the dot people, who were imitating the small hawk called *tẽtẽ*.

[53] The same informant said that this was the cry of the circle people.

[p. 198 is blank]